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A World Forever New

A Sermon for Brotherhood Day

BY EVERETT R. CLINCHY

THE theme of Edgar Lee Masters' volume, *The New World,* is based upon what is becoming a dominant note in modern philosophy. This may be termed the ongoingness of life. A new world in which people are associated in new ways, in new situations, creates problems that demand new solutions. Taking into account all that past experience, both achievement and failure, has taught us we must enter upon the tasks of a new day in a changing world with fresh insight. Only so can we avoid decadence and maintain the vigor of American life. As Masters put it, "This world is forever new to hands that keep it new."

Thoughtful educators have interpreted this developmental character of our universe in their philosophy of education. View life in terms of growth, they say. See that your education leads on. Measure the value of work, leisure, contemplation and worship, by the question, What does it lead on to? Seek activities which lead to further activities, not dead ends! Life is lived at the growing edge! The ongoingness of life gives education its meaning and importance.

Again, the ongoingness of life and this universe is shared by the best minds in religion. In the New Testament letter to the Hebrews there is a glorious text: "Faith is the substance of things hoped for, the evidence of things not seen." Precisely! Faith is concerned with the dream of your life: your life as it yet may be. Faith is concerned with the American dream of what relationships among the citizens may become: of a world order, "the great society" that is "not seen" today, but a Kingdom of God on earth, "hoped for"! The aim of the religious man is to make these visions come true. Yes, to the religious revolutionary (much more than to the materialist) it is profoundly true that "the world is forever new to hands that keep it new."

Suppose we take this principle of the ongoingness of life and ask what it implies for the future development of human relations. The basic problems of human rela-

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tions have to do with that most difficult of all arts, the art of living together, societal integration of different individuals within a culture, and contrasting cultures within a neighborhood. Are we going forward toward the mastery of it? What are people in the present stage of civilization doing about becoming, to coin an adjective, more *live-with-able?*

For one thing, are nations learning how to be more live-with-able?

Slightly more than 150 years ago the people of America determined to manage their community affairs democratically. They said, there are certain rights each of us as an individual wants to safeguard, and certain self-restraints we want every individual to exercise as his responsibility. We shall voluntarily create a government to maintain these liberties and responsibilities. We shall henceforth in this democracy remember that the state is made for man: it will govern only with the consent of the governed. Legislation shall follow free discussion; police power shall be subject to that legislation. Above all, religious freedom, the liberty of the individual conscience, and those civil liberties of free speech, free press and free assemblage, shall be our Bill of Rights.

THE SHATTERING OF A WORLD DREAM

That priceless gain of the freedom of the human spirit won with the blood and tears of the American Revolutionists, was, in Victor Hugo's phrase, "an idea whose time had come." By contrast, the notion of the divine right of states, the assumption of tyranny by emperors, were increasingly recognized as anachronisms. The practice of democracy spread. Republics of free men were formed among increasing numbers who believed then that "This world is forever new to hands that keep it new."

In this twentieth century Woodrow Wilson prophetically proposed that the nations of the world federate to ensure democratic rights and to maintain the social responsibilities of all the peoples on the earth. Truly, it appeared that every nation was about to become easily "live-with-able." There developed a faith in that world peace hoped for, in a family of nations never yet seen. Indeed, that was the veritable vision: each nation was to be content to get along with others by conference, family-wise. But the evil of the World War together with a sense of injustice, for which the allied nations (including America) were responsible, embittered some nations, and the pressure of economic scarcity stirred their discontent. Benito Mussolini in Italy and Adolf Hitler in Germany broke up the marriage of their people to democracy. What is happening today? Mussolini and Hitler are turning the clock back to national tribalism, each with a war psychology directed against others. They proclaim fascism's impatience with parliamentary government; fascism's disavowal of the doctrine of liberalism, that consent is the basis of authority. They assert, with complete unscientific abandon, inequality of racial divisions and the inferiority of all women. A low estimate of human personality, because of the all-importance of the state, consequently results in absolute denial of critical judgment, of free conscience, free speech, free press and free assemblage.

The totalitarian state, whether Italy or Germany or Russia, teaches a contempt of the ethics of love, and all the gentle self-restraints associated with civilized international relations. Fascism and nazism agree with communism not only in this regard, but also in the belief that force and violence are the crucial methods of social change. Therefore, they glorify war—"that which alone ennobles," according to Mussolini. Might makes right. Rule by terrorizing, then apply overt force when fear fails. This is Machiavellian philosophy internationalized.

Will fascist nations ever be live-with-able? Listen to Mussolini: "The struggle between two worlds [fascist and democratic] can permit no compromise. Either we or they! Either their ideas or ours! Either our state or theirs!"

Maxwell Anderson has a play running in New York, entitled "The Star Wagon." A very tired young wife, weary of hardships, impatient with her husband's lack of interest in money, and unsatisfied with the slight recognition society had given her and her mate, finally explodes hysterically and cries out, in some such words as these: "I wish I had never married you. I should have accepted the rich young man who also loved me when I wedded you."

The young husband in the play is an inventor, and in this phantasy he invents a radio wave machine called a Star Wagon by which one can contact light waves of times past. This apparatus permits the husband to turn the clock back. His wife and he live over again their courting days. She accepts the rich young man; he chooses not his wife, but a rich young girl. The years of dream life afforded by the Star Wagon prove to be a nightmare. Then, when the husband and the wife are released from the Star Wagon's control, they are the happiest of souls in the embrace of each other.

It is conceivable that Mussolini and Hitler and Stalin, and the military party leaders of Japan, are Star Wagons temporarily freeing their people from the slow, laborious, difficult and yet *gemütlich* experiences of democracy, to try out the lure of the ancient tyrannies. One may venture to predict that when their spell passes, these nations will embrace democracy joyously, and once again become live-with-able in the international household.

IN THE FIELD OF RELIGION

As a second consideration, are religious groups becoming more live-with-able? The story of those who put their hands to the task of keeping the world new in this area, is an uneven record. Back in the 1770's a young man named James Madison, just out of Princeton, cast his lot with Thomas Jefferson who was then only thirty-three himself, in the struggle for religious freedom and human rights for American Protestants, Catholics and Jews. The battle was won in 1791 when the complete separation of church and state marked what the distinguished jurist Dudley Field called the greatest achievement ever made in the cause of human progress. It seemed that times had changed from the Old World days when Catholics persecuted minority groups of Protestants! But one night forty-three years later, when the Native-born movement flared, a Massachusetts anti-

Catholic mob raided and burned the Charlestown convent.

In the middle of the nineteenth century Ralph Waldo Emerson traveled by train, river-boat and stagecoach to lecture in the midwest, where he inaugurated a Round Table of various religious creeds. It seemed that times had truly changed! But when the "Know-Nothings" broke out in Brooklyn, a parade of Protestant gentlefolk in 1854 cried: "We'll eat the Irish foreigners with pepper and salt!" The *Brooklyn Eagle's* headlines read:

RIOTS AND BLOODSHED!
A SABBATH IN THE CITY OF CHURCHES
Encounter Between Irish and Know-Nothings
Military Called Out

In the 1890's the Chicago Fair presented the civilized spectacle of the Parliament of Religions. It seemed that times had certainly changed: no more would a culture group clan together as did the Jews of Bible times! But thirty years later advertisements appeared, running: "How to tell a Klansman? He is white. He is a Protestant. He is a Gentile. He believes in the klannishness among his kind."

In 1928 a letter signed by Charles Evans Hughes and S. Parkes Cadman launched a series of studies, round-table discussions, and forums, "for justice, amity and understanding among the many groups that comprise America." Thus began the National Conference of Jews and Christians. Protestants quite generally are willing to confer. Jews are ready. Roman Catholic Bishop Hafey is heard to say to Roman Catholics in 1937: "About you are thousands of persons who are not members of our church and who perhaps were victims linked with secret societies. For God's sake let us forget it and remember that they, too, have souls. The day has come when we Catholics have got to change our tactics. We will only get results when we sit down with these people around a table, realize that they are our brothers and sisters and treat them as human beings."

A CRISIS IN HUMAN RELATIONS

Anglicans, Evangelical Protestants, Jews, Mormons, Roman Catholics, Quakers, Unitarians and others may choose between two destinies in their human relations in America: continued hostilities; or, overcoming passion, prejudice and fanaticisms, working together for mutual rights and aspirations. All the currents of blood, all the webs of traditions and histories of forty nations enrich the living tapestry of our nation. American civilization does not repose upon a foundation of any single culture. Ours is an inheritance of the accomplishments, the intelligence and the religious aspirations of all our varied groups. There is no question more pertinent to the welfare of mankind, as H. A. L. Fisher points out in *A History of Europe,* than this: how peoples whose cultural differences are so many and so inveterate may best live together for the pursuit of their common interests and the avoidance of strife. Protestants, Catholics and Jews in the United States, each conceiving of God as like unto a Father, can learn to be as live-with-able as brothers are in successful family life.

Brotherhood Day, to be observed this year on February 22, is a reminder of the vast area of common belief which all American religious groups share, and of the common aims and responsibilities in whose interest it is imperative that they should work together. Without any compromise of convictions cherished by any group, or any watering down of faith, frankly recognizing the differences that divide, there are great fields of endeavor where, in a spirit of mutual consideration and respect, all who believe in God and in human brotherhood can heartily cooperate. Of such cooperation, understanding and true appreciation are among the finest products.

Perhaps the achievement of this urbane trait of becoming live-with-able in the relations of nations and culture groups, depends fundamentally on the degree to

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which you and I as individuals are live-with-able. Are you easy to live with? In your daily life and business behavior, are you live-with-able? Or, in your community and family relationships, are you hard to get along with?

A DIFFICULT PATH AHEAD

The art of being live-with-able, in an ongoing universe with all the conflicts of ideas, values, loyalties and institutions, is difficult. It is possible at no less a cost than the adoption of the principle of Jesus that one must lose a narrow, self-centered life to gain the larger, expanded life that finds room with it for others than one's self.

If achieved, in the case of both the individual and the community, it makes for the deepening and enrichment of experience.

In sum, then, the special responsibility which we Americans have in the ongoing ordeal of civilization is pictured best in terms of brotherhood.

To make a nation out of Dutch,
Swedes, French, Germans, Poles,
Jews, Scotch-Irish, Irish, English;
This was the task of Washington,
Of Jefferson, of Madison, and the other wisemen
Who knew the story of the past,
The lessons of history and the thoughts of great minds.*

And this problem of creating a harmonious *ensemble* of people of many religious, national and racial strains, functioning as the pieces in a symphonic orchestra, furnishes our task today. The moral and intellectual climate in the New World is favorable to intercultural brotherhood. The inevitable conflicts between cultural groups in America, where they exist, may be moderated democratically by friendly conference at a round-table. We must be vigilant to keep the channels of communication open between all groups, for in our times we face not only our own neighborhood disputes: totalitarian states are challenging fundamental religious concepts as well as the entire democratic ideology.

President Roosevelt, writing of the Tenth Anniversary of the National Conference in 1938, has said: "In this nation we proclaim the equal rights of all religious groups whether of the majority or of minorities, and find our unity in a common citizenship. . . . Divided opinions regarding situations in other lands than ours must not create cleavage between religious groups in our own nation. Philosophies dominant in totalitarian states must not be allowed to disrupt the cordial relationships which now exist among Protestants, Catholics and Jews in America."

America will remain a new world only if Christians and Jews, who believe in the Fatherhood of God, join hands as brothers. We recognize this common faith in God as the most hopeful basis of cooperation. Religion, instead of holding men apart, as has been so often the case in the past, must be permitted to perform its true function, which, as its name implies, is to bind together those who profess it.

*From *The New World* by Edgar Lee Masters, with permission of the publishers, D. Appleton-Century Company, New York.

If I could have my prayer for America, I would pray that the time should come when all through the world —wherever there is any prejudice of the disfiguring and corroding kind, wherever men hate one another, ostensibly or really, because of religious or racial differences, or wherever injustice is practiced—men would again look to America and say: "There is a country in which the citizens cooperate about their common concerns, respecting one another's differences of opinion and belief, respecting one another's differences of cultural aspirations . . . "; when people in other countries would look to America as a place where reason and harmony prevail, welding us together into the most powerful people in the world—not powerful by the sword, but spiritually powerful, by our having attained knowledge, sympathy and tolerance for the people who live on the same street with us, and for all of our fellow citizens in this continental country. That should be "the American way" for our times.

Newton D. Baker.

Common Ground

By Samuel M. Gup

THE people of our country have high incentives for a noble and happy fellowship. For here they have come, whether in former generations or in more recent years, undaunted of purpose and aflame with a great hope. And in this blessed land they are citizens—Catholics, Protestants and Jews—enjoying equally the incomparable benefits which our Republic offers. So lofty a privilege entails a heavy obligation. If we keep not before our eyes the aim of the State—the insurance of justice for all—and the duty of the individual—to add to the common welfare—we fail to contribute our full personal share to the continuance of the democratic spirit in which our country was cradled and nurtured.

In the fulfillment of our common obligations, it becomes us always to bear in mind the many differences which obtain among the inhabitants of our country. These variations are natural, none of us can help them. Such influences as group history, family inheritance, home environment and many others, have entered into the making of these differences. Nor do they indicate either superiority or inferiority. From among dissimilar backgrounds, individuals have arisen—great authors, scientists, musicians, ministers and artists—giants in the land, who have designed and woven the rich carpet that constitutes the beauty and glory of the American scene.

In the face of the very natural differences with which we are familiar, prejudgments, for which we pay an immense toll, still flourish. Their prevalence is due, in the main, to two causes: ignorance and moral inertia.

COMMON TIES AND MUTUAL INTERESTS

Ignorance and moral inertia interfere with the development of those just and helpful attitudes which ought always to obtain among fellow citizens. They twist one's point of view, they bias one's course of action. And it is admittedly difficult to lay them low. Yet, given persons who are willing to know the truth, I am satisfied that these two factors, which make for so much ill will, can be dealt a severe blow.

But the subject which I am discussing, "Common Ground," has to do with the heart as well as the mind. If we are ever to succeed in wiping out narrow and superficial views, the acquisition of knowledge alone will not suffice for the purpose. In the realm of reason, Christian and Jew can meet and become boon companions. But can the heart of the non-Jew be persuaded to cultivate a warm and happy confidence in the Jew? I believe that it can. Given the open heart as well as the ready mind, I am convinced that we can summon the sentiments of justice and love in such overwhelming volume as to crush prejudice and scatter its ashes to the four winds of heaven.

Jew and Christian have infinitely more in common than in difference. The ties that bring them together far outweigh those that keep them apart. The field of mutual interests is vast indeed, and an adequate comprehension thereof urges, with constant insistence, a deepening of the bonds of cooperation and good will.

The first tie that binds them together is that of human

kinship. Both are children of the Eternal God, fashioned in his image, endowed with the same feelings and aspirations. We are all so much alike, having identical needs, problems and responsibilities. We have the same capacity for sympathy, courage and trustworthiness. Whether we experience health or pain, prosperity or adversity, joy or sorrow, these experiences flow from similar causes.

Morally speaking, the Jew is not without blemish. In his wisdom, God did not create him perfect. Within his ranks are the decent, the respectable, and a fair share of those willing to forego self-interest in order to pro-

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mote the contentment of others. I regret to add, however, that the Jew can also count among his people many who are petty and lawless. But, thank heavens, the men and women who are actuated by lofty principles in every relation of life exceedingly outnumber those who deserve their ill-repute.

THE JEW IS NO ALIEN

Such being the case, it appears the better part of wisdom to regard the Jew as an individual and to appreciate him on the basis of his personal merits. All Jews should not be blamed for the misdeeds of one any more than an entire judiciary should be held accountable for the corruption of one of its officials. It is unjust to belittle all Jews because of the malpractice of one, even as it is unjust to condemn all Christians because of the villainy of one of their number. Justice calls for an individual rather than a collective appraisal and in recognition of this elemental fact in our spiritual life, Jews and non-Jews can find a community of brotherliness.

In addition to the ties of human kinship, Jew and non-Jew are bound to each other as citizens of our country. Both prize its rights and privileges, both realize its duties, both seek to fulfill its obligations. Many people err in looking upon the Jew as a foreigner in America. They say, "He is a Jew," as though he belonged to a strange nation. The only nation to which the Jews of America belong is the American nation. His difference from his fellow Americans is religious; he is an American in nationality and a Jew in religion. He rejoices in sharing in the common life of our Republic.

Nor, from the standpoint of history, can the Jew be conceived as an alien. He is, on the contrary, part and parcel of the very bloodstream which courses through the veins of our country. He first saw the shores of this continent when Columbus discovered it. Five Jews took part in that daring expedition. When we recall, with natural pride, the struggle for independence, we cannot fail to remember how well the Jews of America rose to the occasion, and how, in every national emergency since, they have done their part in serving the country and its ideals.

Today, Jews and non-Jews are fellow citizens of these United States, secured by the cords of history centuries long. For these many years, they have been comrades in peace and in war, at one in their affection for the task of developing the free institutions of our land. Both have at heart the safety and prosperity of the nation. As a citizen, the Jew seeks for no favors which he would not grant to others, he desires no liberty which he would not weigh out to all the consciences of the world. Jew and non-Jew keep company in allegiance to the flag and in loyalty to the principles of freedom, justice and equality for which it stands. Their common devotion is a form of spiritual brotherhood which should distill a more engaging and abundant life for one and all.

THE BOND OF RELIGION

In addition to the ties of human kinship and American citizenship, Jew and non-Jew are related by many religious bonds. Both acknowledge the Supreme Being, both thirst for the living God. Both worship him as the Father of all, both believe in his moral personality, and in his daily providence over the affairs of men and nations. Both strive through the practice of decency and integrity, and through benevolence of heart and mind to make this earth a better place in which to live.

In the evolution of the Christian faith, the Old Testament has played a conspicuous role. Without the Old Testament, there would be no New Testament. The redemption of our forefathers in Egypt, their discovery of the great Jehovah who demands righteousness, the giving of the Law at Sinai, their moral earnestness in the Holy Land, their superior search after Divine Truth which broke forth in the era of the prophets and sages—all these belong to the history of Christianity as well as of Judaism.

Just as non-Jews ring with the praises of Moses, Ruth, the Psalms and Job, so does the Jew see in Christianity much which yields him the joy of friendship. "The most popular, studied, and influential figure" in the annals of mankind is Jesus, the Jew. The Jewish Scriptures molded his mind, a Jewish mother nourished his heart; from his Jewish contemporaries, he received

encouragement and support. His immediate disciples were Jews. It is not surprising, therefore, that he insisted upon the Jewishness of his message, "Think not," he said, "that I have come to destroy the Law and prophets." He cited as the essence of his religion the central thought of our prayers—"Hear, O Israel, the Lord our God, the Lord is One." When asked to what single rule the whole law could be reduced, he quoted from the Book of Leviticus—"Thou shalt love thy neighbor as thyself." Like his prophetic forbears, he expounded the essential nature of religion in terms of ethical elevation and spiritual grandeur. For his unparalleled genius in emphasizing religion as a personal matter, we are all most grateful. Religion, to his mind, had no vitality except it be made real in the life of a person.

It is well to recall, finally, that Jesus died a Jew. His last utterance, repeating the cry of the Psalmist, had long been hallowed by Jewish tradition and usage: "My God, my God, why hast Thou forsaken me? Into Thy hands I commit my spirit." Thus are Christian and Jew bound together by religious history and thought, by the story of the sublime upreachings of the human spirit.

ENLARGING THE MEETING GROUND

Can Jew and non-Jew meet? Most assuredly, yes. They can meet through the realization of their human kinship, through the fulfillment of American loyalties, and through the performance of their duties as sons and daughters of the Most High. The wholehearted avowal of these common elements will enlarge their meeting ground, it will open the floodgates of fellow enlightenment and understanding. Certainly, civilization is old and wise enough to know that the time has come when all should recognize that the glory belongs to him who speaks and acts in loving helpfulness.

One of the preeminent benefits of the modern age consists in the fact that people of different faiths live close to one another. Shall this proximity be merely physical? Shall the means of rapid transit draw their persons near to each other and still leave them spiritually apart? Is it conceivable that the modern methods of communication and transportation shall annihilate time and space and yet not touch men and women with a new sense of unity and togetherness? Shall the disparity between our religious profession and the fact of prejudice exist side by side hopelessly and forever?

Jew and non-Jew can meet and ought to meet, not by compromise or surrender of conscience, but by renewed dedication to ethical principles and ideals. For the Christian to apply his Christianity and the Jew his Judaism to the facts of individual and social experience is to point the way to a strengthening of the moral fiber of humanity. Let the Christian discharge his Christian responsibility toward the Jew and let the Jew fulfill his trust as the People of the Book, and the two will unquestionably go along in the sweetness of abiding friendship and mutual esteem.

Then will love and peace meet each other and kiss, and amidst the general rejoicing, Christian and Jew will greet each other again and again in the ringing words, "Behold how good and pleasant it is for brethren to dwell together in unity."

An Indispensable Man

By Clyde McGee

MARCH 4, 1789, was the time appointed for the new government of the new nation to begin its functioning. But delay followed on delay. The old Congress under the Confederation had well nigh ceased to exist in the September of the previous year, but it did not expire until March 2, 1789. For the next week or two there was no federal government at all. For when March 4 arrived there was not a sufficient number of representatives and senators present to organize a government. Day after day for nearly a month the members trudged over to the Federal Hall in New York City where Congress was to meet and then trudged back to their lodgings again.

On April 1, however, thirty members were present in the House, and a speaker was duly elected. Five days later the Senate had a sufficient number to elect a temporary presiding officer whose sole duty it was to open and count the votes of the electors. Washington, it was found, received the vote of every elector and became President. The second votes of the electors were widely scattered, no one person receiving a majority. John Adams having received more than any other was declared the Vice-President. But two weeks more must elapse before Washington could receive the news of his election and reach the seat of government.

On being apprized of this action, Washington borrowed six hundred pounds Virginia money at six per cent interest, paid off some urgent obligations and, leaving his family behind, and with sufficient funds in his pocket to pay his traveling expenses, set out for New York City. His journey was a continuous ovation. Cities and towns along the route received him with breakfasts and banquets and colorful processions. Streets and bridges were festooned with flowers. Bells rang, whistles blew, cannons roared, groups of children sang, and the people voiced their enthusiasm in loud acclaims.

A NOBLE FIGURE IN A TRAGIC AGE

But Washington's own heart was weighed down with anxiety, and his mind was dark with foreboding as he rode on to acccept the responsibilities and meet the difficulties of his new and untried position. Whether the government beginning to function that day was to endure, none could say. But that the hour had arrived when the experiment could be made, after the long years of war, and after the even more critical years that followed the war, was due to the fact that men had been forthcoming with qualities of mind and character indispensable for leadership in a time of disorder and change.

And first and greatest of this number, by the common judgment of the years, was Washington, "the noblest figure," as John Richard Green has said, "that ever stood in the forefront of a nation's life." He more than any other had made that hour and that occasion possible, having led the revolution through to a successful end, and through the years of dissolution that followed drawing and holding the parts together, giving assurance in that hour to the many doubtful minds that the promise of a strong, new national life would be fulfilled.

Let us, then, at this anniversary season, recall some of the happenings of those years, the forms in which the issues of the hour presented themselves, the interests that divided the parts, the doubts and fears that held men's minds, the tensions that developed, the passions that were aroused. We may find what were the solvent and formative forces within that disintegrating order, and discover those loyalties that ever lead men to the richer fulfillment of the democratic way of life.

THE REVOLUTION AT FIRST A PARTY CONTEST

To think of the American Revolution as the uprising of a brave and united people to achieve independence is to misread history, and to make the tributes that have been paid to Washington void of any honor. The war was not begun as a war for independence. It was a revolutionary movement of which Washington was made the head—a revolution that came not because of oppression but because the orderly and progressive development of English liberties was being blocked, blocked by a strong-willed and obstinate king, supported in his purpose by Tory reactionaries and power holding groups. The desire for independence came out of the movement, it was not its originating cause. The congress of 1774 affirmed in the strongest terms their attachment to Great Britain and charged the rumor of the desire for independence to be a calumny on the colonies. Franklin assured Chatham in August of that year that there was no desire for independence in the colonies. John Adams wrote in March of 1775, speaking of the people of Massachusetts: "that there are any that pant after independence is the greatest slander on the province."

Slowly and reluctantly and with deep regret the people came to accept the idea of separation. They took up arms because those who were in power refused to adapt the structures and processes of government to meet the new and urgent needs of the people. It was a party contest both in England and in this country. It was the reactionary Tory against the liberal Whig, who was seeking a wider distribution of power among the people. The battle front was in the colonies but the cause was the cause of English liberties everywhere. Walpole wrote in his last journals: "If the conquest of America should be achieved, the moment of the victorious armies' return would be that of the destruction of our liberty." Charles Fox spoke of General Howe's victory as "the terrible news from Long Island," and the Whigs in Parliament referred to Washington's army as "our army," and to the American cause as "the cause of liberty."

WHAT THE REVOLUTION INVOLVED

What was involved, as we now can see, was the promise that government and its institutions belong to the people, and that the ends they are to serve shall be of the people's choosing and the instruments for their realization shall be of their making.

Let it be kept clear, then, that the cause Washington led and saved was a revolutionary movement. But revolutions are not nice affairs. It is only when "distance lends enchantment to the view" that we think they are. They release corrupting and disrupting elements. They throw all things out of perspective. They create fear and suspicion. They arouse passions that destroy men's vision. They may call forth a few heroic souls, but they no less make the many timid, cautious and cowardly. If they create and liberate they also as surely waste and destroy. They break down restraints. They divide and embitter. They incite lawlessness and anarchy. You cannot have a revolution carried through with violence without having to foot terrific social costs as a consequence.

Is it at all surprising, then, that men with a measure of security should shrink from such a shock to the social structure or that men of wealth and standing should resist such a movement by every means in their power?

CLYDE MCGEE

Is it surprising, then, that good men should grow panicky when such convulsions threaten? It has always been so in the long struggles of history. Fortunate indeed the people who shall have forthcoming in such times of trial those "indispensable men," men of intelligence and quiet courage, with understanding of their time, at once trusting and yet restraining the people and proving themselves capable of directing forces making for change into constructive channels and to wise social ends.

Looking back upon those years it seems utterly impossible now that this movement could have been led to a successful end. That it was done, remains a miracle. It was a movement of the minority carried through by men with confidence and courage—men ready to pay the price of advance by the full measure of personal devotion and sacrifice.

For the most part it was the younger element that was for the revolution. Very few of the leaders of the

movement were forty-five in 1775. Most of the leaders were under forty. Most of the debtor class was on the side of the patriot party. With few exceptions the larger holders of property were on the loyalist side. Even in New England more than half of the most educated, wealthy and hitherto respected classes were on the Tory side and when Howe evacuated Boston in 1776 eleven hundred refugees sailed away with him and among these, and with those who went later, was the old aristocracy of Massachusetts. This meant a loss to the colonies of some of the most cultivated, experienced and public spirited men of their time.

The most eminent lawyers, those enjoying the largest practice and receiving the highest fees were Tories. John Adams tells us that of eight lawyers who had an important practice before the Superior Court of Massachusetts at the time of the Stamp Act, only Otis and he were Whigs ten years later. One of the others had died, and the remaining five were Tories. The proportion of Tories among the physicians was as large as among the lawyers. At the height of the war the bulk of the property owners in New York City was in the hands of the Tory party and it was strong in the middle class of the towns and among the country population. T. W. Higginson has gone on record as saying that at the opening of the Revolution the men of wealth and standing who took the side of liberty could be counted.

HESITANT SUPPORT FOR THE CAUSE

To be sure there were the extremists on both sides. But between the die-hard Tories and the radicals there was a large body of people who would not take sides. They would not take up arms against their king nor would they lend support to the patriot movement. Even though they were in sympathy with the doctrines of the war party they refused it aid either on the ground of principle or of policy. Many others sympathized with the cause in general but were unwilling to risk acknowledged liberties for the doubtful issue of such an unequal struggle. Still others shrank from the risks to their personal fortunes, persuading themselves that they could resist Parliament without throwing off allegiance to the king.

The strength of the revolutionary movement lay very largely in the plain people, the peasantry, the small farmer and the frontiersman. It drew into its orbit, of course, the hot heads and ill-balanced fellows ripe for change at any cost. The revolution did seem to many to be a "leveling movement," full of danger, an attack, indeed, on law, order and stability. The loyalists dreaded the lawless and anarchical spirit that had been growing. It was easy for the rumor to spread and to be accepted as fact that the patriot party was deliberately encouraging this sort of thing, and it was feared that should this party gain the upper hand the whole fabric of society might be torn to pieces.

John Adams confessed to the pages of his diary the "profound melancholy" that fell upon him in one of the most critical moments of the struggle when a man whom he had defended in court came to him to express his gratitude for the things that had been done. "For now," he said, "there is no court of justice in this province, and I hope there will never be another." "Is this the object," Adams asked himself, "for which I have been contending? Are these the sentiments of such people? How many are there of them in the country? Half of the nation for all I know, for half of the nation are debtors."

And it was true that the debtor class was on the side of the revolution. And also it was "the lower class," so called, that furnished the strength of Washington's army. Thousands of "poor, vagrant, adventurous immigrants," as Lecky speaks of them, had come into the country from Ireland and Scotland. The military spirit was strong among them. And they supplied the men who ultimately bore the chief part in the war for independence. One who had been speaker of the House of Assembly in Pennsylvania declared "that three-fourths of the rebel army were English, Scotch and Irish, and scarcely one-fourth part American, notwithstanding the severe and arbitrary laws to force them into the service."

A GRIM AND BLOODY PICTURE

It is facts such as these that explain why the war was so miserably supported. The hearts of the men who owned the wealth were not in the revolution. The Boer farmers in their war with England, we are told, sent twelve per cent of their population into the field. Had the colonies equaled them in their devotion Washington would have been furnished with an army of 375,000. Instead, he seldom had 10,000 effective troops and often less than half that number. And even so small an army was neither clothed nor fed. Valley Forge has become a synonym of the wretchedness of the lot of the revolutionary soldier. A single picture by one historian makes their misery vividly real:

"A bare-headed, half naked sentinel stands in the snow with his bare feet in his hat . . . Homely, pitiful he shivers, blowing on his hands, staring with smoke reddened eyes into the sleet to decry a British raider, his long musket slipping from his gaunt shoulder, his stomach empty, his heart sick, his thoughts on his home and his vague reasons for leaving it. When his tour of duty is over there is no blanket for him, no straw, no meat, no bread."

Indeed the march of Washington's troops could be tracked by the blood stains of their feet upon the frozen ground. And this condition was due to the apathy of a majority of the citizens, their indifference to the fate of the patriot movement. Washington's men were starved and naked within the very shadows of Independence Hall not because there was no bread or clothes in the country but because the hearts of the possessors of the wealth of the country were not in the cause of liberty but in their possessions. These are the things we must remember if we are to appreciate the service of Washington to the movement that carried within it the hope of a more democratic way of life for man. We must take into account the truth pointed out by Professor Cooley years ago: "An upper class is institutional in its very essence, since it is control of institutions that makes it an upper class and men can hardly keep this control except as they put their hearts into it."

It is always so. "Where thy treasure is there will thy heart be also." And Mr. Cooley quotes with approval the significant words of H. D. Lloyd: "Seldom does

the new conscience, when it seeks a teacher to declare to men what is wrong, find him in the dignitaries of the church, the state, in the culture that is. The higher the rank the closer the tie that binds those to what is, but ought not to be."

"I DEDICATE MY LIFE TO THIS CAUSE"

And Washington belonged to the privileged class. He was a large landowner and a member of the Virginia aristocracy. But he rose above the restrictions and limitations that seem so universally to belong to the children of privilege. They would have government be the servant of their interests. Their minds are dominated by fear of the surrenders of power they might be compelled to make. Burke, in his speech in Parliament on conciliation, had declared: "It is not what a lawyer tells me I may do, but what humanity, reason, justice tell me I ought to do." But the loyalist thought not of what a growing sense of justice and right demanded but asked only, "How can we prevent the political and social structure from being changed?"

But Washington sensed the essential justice of the demand that government must serve the cause of liberty not privilege, and that it must ever be kept competent to meet the essential needs of the people. And by a sure intuition he saw what that hour of change held in terms of hope and promise for mankind. By reason of the clearness of his vision, the soundness of his judgment, and the completeness of his devotion to liberty he proved himself to be "the indispensable man." His act of commitment is moving in its simplicity: "I propose to dedicate my life to this cause."

He remains, then, a type of the "indispensable man," because he failed neither in vision nor in courage to act. The tragedy of all times lies in the fact that men of position and influence fail to read the plainest lessons of history and bring neither understanding nor courage to a day when both of these are indispensable qualities.

DISPENSABLE MEN

As we have suggested there were many who were sympathetic with the fundamental ideas of the revolutionary movement, but for a score of subtle psychological reasons, as well as because of material considerations, they were held back from giving it their support. Men who cannot commit themselves! Quite dispensable men! Men of the temperament of that English statesman of whom it was said: "He was not a good man to go tiger hunting with . . . Oh, no, not that he was lacking in physical courage—not that . . . But that he was incapable of taking the risk of returning without the tiger."

Again, such men, for the great hours of history, are quite dispensable. But the man who has in him capacity for action, who is willing to accept the responsibility for mistake by reason of action taken, he is always and everywhere the indispensable man. And Washington was such a man and he paid the price! Mistakes were made, plans made failed of their purpose, battles were lost, but the campaign was won.

How great his sacrifice was! He served throughout the war without pay and returned at its close to Mount Vernon to find his estates impoverished by reason of his absence. He paid the price, too, that all men pay who refuse to be bound by the loyalties of their class. The reproach of class! The turning against one's own! What was involved in this is suggested in the picture of the Tory divine shaking his pious finger at Washington crossing the Potomac and adjuring him in the name of religion not to raise his hand in rebellion against his anointed sovereign, King George the Third. The proclamation of the British General Burgoyne to his army represents the loyalist mind. Burgoyne declared that "he came to restore law, order, and to rescue the country from persecution, torture and the profanation of religion."

It belonged to Washington to see deeply and clearly enough into the meaning of the current event to interpret it in terms of promise and of hope, and by the genius that lies in courageous action lead the people safely through to the day of splendid fulfillment. And his success led to the overthrow of the Tory party in England, to the return of the Whigs to power and the orderly development of constitutional government. In our own country it meant not only separation from the mother country but a great expansion of the principle of liberty, an altered status for persons, a reinterpretation of property right, and profound changes in the thoughts and feelings of the people.

AN "IF" OF AMERICAN HISTORY

Following the war division and separatism grew apace. We were one nation one day and thirteen the next. The government faced an enormous debt with an empty treasury. Paying taxes became "an amiable eccentricity." Shay's rebellion added to the growing sense of shame and humiliation. The long labors of the members of the Federal Convention seemed fated for a fruitless end.

The greatest single saving force was the confidence of the people in the soundness of Washington's judgment and the disinterestedness of his devotion. He it was that kept in abeyance the "demon of party," and the signature of his name to the final agreement of the convention had a tremendous influence in securing its adoption by the states.

We dare not think today what might have happened had any weaker man held the place of leadership in those critical years. With any man less sound in judgment, less firm of will, less complete in his devotion, the cause might have failed. But he rose above class and party, and sectional loyalty, to a clear vision of the whole and gave himself in complete devotion to the interest of the whole.

We sometimes think that our problem is solved by balancing part with part and matching one interest over against another. Government cannot be strong on that foundation. Patriotism must rise to greater heights and loyalties must strike a deeper root. The strength of democracy lies in a nobler faith than that which believes that "the quality that enables a people to govern themselves is the instinct to insist on their own interests." Rather does it rest on the instinct, weaker in some men, stronger in others, which enables them to put the public interest before their own." It is the sense "of the infinite obligation owed by each to all" that is the bond that

unites human society and makes of it a living and growing thing.

Governments, institutions and societies are ever in the making and must ever be remade. Tensions, therefore, will develop; fears will spread; the part will pull away from the whole; and that which is, will refuse recognition to that which is seeking to be. The majority will be apathetic and indifferent and many will seek their own. Prejudice and passion will blind men's eyes and corrupt their minds. Men will cling desperately to things on which, as the next generation will see, history has already pronounced its doom. Many will shrink from action by which alone plans can be verified, their wisdom determined, and knowledge gained.

But that which will continue to hold society together and keep men on the march toward new and happier dawns will be those few, always a minority, searching their days for the higher promise they may hold, toiling under a sense of the infinite obligation of each to all, proving their faith by the things endured and by the sacrifices made, not counting the price they pay, and finding their satisfaction not in the things they have piled up but in the knowledge that they are sharing in a worthy enterprise.

In all of these things Washington is still our teacher. And for this reason we cherish still his memory and we pay to him our tribute as to one who amidst soul-searching years proved himself to be "An Indispensable Man."

The Immutable Law

By Horace Westwood

According to your faith be it unto you. Matthew 9:29.

I DO not know whether or not the event reported in connection with these words happened. That is, I do not know whether the blind men received their sight. In order to form an opinion and to pass judgment, one should have the evidence, and this is not forthcoming. But whether we have the record of an actual event or merely, as some scholars have thought, a parable illustrating a principle, one thing I know—the principle is there. "According to your faith be it unto you"—that is the law. For regardless of time, or place, or circumstance, it always happens to us according to our faith. In broad, general terms, this is the law governing the lives not only of individuals, but of communities and nations, and is the determining factor in every epoch of the life of man.

We cannot understand this unless first of all we disabuse ourselves of the error that faith is a miraculous power associated with supernatural agencies. Nor shall we get very far as long as we think of faith as purely a religious term connected with a pious frame of mind. Faith is no more miraculous than electricity. Indeed, like electricity, it is one of the great forces of nature. As such it has no more to do with religion and piety than with any other phase in life. Or, to state it positively, it has just as much to do with baking bread, sowing corn, producing motion pictures, or any other aspect of experience, as it has with churches and the saying of prayers. And because it is a natural power, it is capable of serving evil even as it is of serving good. It depends on the use to which it is put. For instance, faith can be exploited just as much in waging a war as it can be used in the services of righteousness, and it is just as important for a burglar as for a saint upon his knees.

FAITH A NATURAL FORCE

Therefore, without further belaboring the point, let me make this categorical statement: *Faith is one of the greatest natural forces in the life of man, and is just as impartial as sunlight or rain.* This is our point of departure in considering the theme of the hour. Unless we accept this without fear and without equivocation, we shall never be in a position to understand and intelligently to apply the undeviating law—"According to your faith be it unto you."

My friends, according to your faith it is being done unto you now! According to your faith it has been done unto you in the past! According to your faith it will be done unto you in the future! This is just as axiomatic as a principle in mathematics; just as accurate. For could we assemble all the facts before us, we would see this to be the case—according to its degree and according to its nature, faith always works! It is so with any other natural power; according to its degree and according to its nature it always works in its proper sphere. This is the working principle underlying all science and without which science is impossible. The realm of faith is no exception to the rule.

In order that we may see how this principle works, let me remind you of a truth that we may never escape. The truth is this: the evidence of our faith is not the creed we profess to hold, not the body of opinion which we think we accept with the mind, not the principles to which we render lip service, but the actual thing or attitude to life to which we are committed. My faith is that to which I surrender my heart, my mind and my will. My faith is that to which I give myself.

If, for example, Mussolini urges peace with his lips but meanwhile builds up a military machine, that military machine is the evidence of his faith. If a politician professes truth and honor upon the platform but in practice indulges in wire-pulling, it is the wire-pulling which evidences his faith. If from this pulpit I preach brotherhood and yet in private practice follow the dictates of ambition and self-seeking, it is these dictates which show my faith. If, in accordance with the teachings of Jesus the Pope proclaims universal good will and yet plays politics with Fascist leaders, his political maneuvering reveals what his faith really is. It is so all along the line. That to which we are committed is the evidence of our faith and according to our faith is it always done unto us.

FALSE FAITH—AND TRUE

The faith of Japan at the present time is in force and according to force will it be done unto her. In the long working of history she will reap what she sows—mistrust and hatred among the nations, the destruction of her essentially fine spirit, an intolerable burden of debt,

and in the end, revolution and destruction. The faith of the Czars was in suppression and in the end according to their faith were they overthrown and destroyed. The faith of Jesus and Buddha was in love and good will and according to love and good will has it been done unto them in the memories of men. The faith of Florence Nightingale, Elizabeth Fry and Jane Addams, like that of Grenfell and Schweitzer, was in disinterested service, and according to their faith is their place forever in the affections of mankind. This is the inescapable, indisputable law, to which not one single exception can be found. According to their faith it is always done unto men, communities, groups and nations. The law cannot be defied.

HORACE WESTWOOD

This is at once the glory and tragedy of life and history. Sometimes I think that therein is found its supreme tragedy. Of this tragedy the tale of the Emperor Julian as told in "The Death of the Gods" is a crowning example. At the close of the drama which the author portrays, Julian goes forth to battle. In what does he put his trust? The courage of his troops? The counsel of his seasoned generals? No! He places his faith in magic and miracle, he consults the auguries of the gods. That is, he puts his faith in the unreal, in superstition and not fact, and according to his faith was it done unto him. He meets with utter ruin and disaster and dies an ignominious death.

What a parable! For centuries past, men have put their faith in magic and miracle, in superstition, ignorance and unverified dogma, and according to their faith has it been done unto them. "Blind unbelief is sure to err and scan his works in vain"—says the old hymn, but it is equally true of blind faith, unreasoning faith, unintelligent faith and unquestioning faith. Again, I repeat the law, "According to your faith shall it be done unto you"—and there are no exceptions. It makes no difference what the realm, medicine or economics, politics or religion, or any other sphere. Put your faith in a nostrum and you strengthen the disease. Commit yourself to a superstition and you reap folly. Believe in a catchword and you gather emptiness. Place your faith in a lie and you reap dishonor. Commit yourself to the baser elements in human nature and the harvest will be confusion, strife and social disintegration. Pin your faith on force and force will destroy the finer things of your soul. Put your faith in militarism and you will reap—in the long run—the death of liberty and democracy. Commit yourself to things negative and your whole existence will be a negation of the goodness of life. According to your faith, according to its degree and according to its nature, it is always done unto us.

GOD AND NATURE WORK BY FAITH

This is the reason the great teachers of humanity have always emphasized the importance of faith. Also, the reason for its prominence in all the scriptures of mankind. Certainly it is the central emphasis of the teachings of Jesus. "Have the faith of God," he declares to his disciples, indicating that even God works by faith. Again, he says to his disciples: "If ye have faith, even as a grain of mustard seed, ye shall say to this mountain, be ye removed to yonder place; and it shall remove; and nothing shall be impossible unto you." An oriental hyperbole, a metaphorical exaggeration, of course—nonetheless, a startling expression of profound truth. For could the mustard seed become self-conscious and tell us of its faith, that is, could it tell about the process to which it is committed by its own essential nature, we should discover that it was founded neither in superstition nor ignorance, but in the racial experience of its species going back through countless aeons of time, and we should find that its faith was in the silent and continuous workings of nature which this racial experience justified.

Moreover we should discover that while it was true to its own essential nature and obeyed it, nevertheless it worked in harmony with the great forces of the universe—the sun, the earth, the moisture and the air, and that where it succeeded in growth, it was because of perfect adaptation to the vast embracing unity of the cosmos of which it was an essential part. Truly, could the faith of a grain of mustard seed become conscious, we should find it a wonderful thing. But even for the mustard seed, as for all else, according to its faith, is it done unto it.

COMING—A SCIENCE OF FAITH!

We do not yet see the full workings of this law. Our observations are too limited and our understanding too undeveloped. However, once we begin to perceive that we are in the presence of a law in nature, not only will our entire mental attitude be revolutionized in relation to faith, but we shall lift the whole matter out of the realm of vague mysticism into the sphere of common sense and scientific application. No longer will our faith be sentimental and wishful thinking, no longer will it be blind longing and an unintelligent plunging into uncon-

sidered activity, but a developed and organized power applied in accordance with understanding and intelligent desire.

So convinced am I of this, that I venture this prophecy: Some day we shall have a science of faith. For realizing the truth which all history reveals, that for good and ill, faith is the mightiest lever in human affairs and realizing that according to their faith it is always done unto them, men will make of their faith a rational thing. They will study how it works and how it may be applied. Then will knowledge supplant superstition, and that credulity which has sometimes made of faith a fearful thing, will pass away. Then—and not till then—will come the great day of liberation, in which faith will provide the motive power!

The existence of this law drives home the question which none of us as intelligent men and women dare ignore. If, according to our faith it is always done unto us, *what is our faith?*

TODAY'S MUDDLEHEADED FAITH

Let me be more specific. We say we have faith in democracy, brotherhood, justice, peace, the power of truth, the power of virtue and the power of good will. We say too that we have faith in God. What do we mean by faith in any one of these? Am I uncharitable in making the observation that many are muddleheaded and confused about their meaning and significance? For many, indeed, they are mere catchwords around which are woven sentimental longings devoid of understanding.

What would you think of me if I went to an engineering concern saying that I wanted a machine, if in reply to the salesman's inquiry as to the kind of machine and the amount I was willing to pay, I answered: "Well, I don't really know. I just wanted a machine. I had the feeling that generally speaking machines were a good thing and I thought I'd like to own one. But I don't know how much I want to pay, though I don't want to pay too much"? My friends, according to my faith it would be done unto me. And if the salesman exploited my vagueness and made me a dupe, I should be rewarded according to my faith—it would be done unto me.

We say we have faith in a world in which justice will some day triumph. But in our minds, that world in which we think we have faith is like the world in Genesis before creation, "without form and void"—a vague, indefinite, uninformed, sentimental wish. We not only have no clear idea as to what we really want but also no idea of what we are willing to pay in terms of life for it. Are we willing to work for it, sacrifice our time and comfort for it, be persecuted for it, go to prison for it or die for it, if needs be? According to our faith is justice done unto us! No wonder that we achieve so little for it in our indefinite and vague lives!

FAITH MUST BE DEFINITE

You see, there is nothing vague about faith. It works by law and the conditions the law imposes cannot be abrogated; even by God. For instance, among other things, faith depends on clarity of vision. No vague, general wish will do. The thing we desire to achieve through faith must be seen upon the screen of imagination, in clear, bold outline and with precision of vision.

If, for example, I want my faith to operate in the realm of peace, mere generally diffused good will is not enough. I must know as nearly as possible what I mean and what I want. The war makers, the imperialists, the economic grabbers, those motivated by the will to power—make no mistake about it—know what they actually want. Nor do they deceive themselves as to the price they will have to pay. They know that they will have to be ruthless in trampling upon ideals, unscrupulous in their diplomacy, pay no regard to treaties, control the instruments of education and public opinion, use human flesh as food for the guns, stamp human rights in the mud and exploit every decent human emotion—and according to their faith is it done unto them.

Well, do we who think we want peace really know what we want? Do we know the price we will have to pay? Is our peace philosophy merely an armchair philosophy that makes no claims upon us, no demands upon our energy and our time? Is our wish for peace really a wish to be let alone in order that we may be free to follow our pleasures and our pursuits of profit and loss? Do we see the problem in relation to realities, the questions of race and color, of trade and commerce, of tariffs and living conditions for our fellows in terms of our purse and comfort? We cannot, we dare not be vague! And according to our faith will it be unto us.

LIVING WITH THE OBJECT OF FAITH

Again, among other things, faith depends on vitality of vision, upon living with the object or desire of faith until it actually lives in imagination and becomes the object of passionate and supreme devotion.

Well, faith works according to this principle brought to maturity in adult life—plus absolute surrender and passionate devotion whatever the cost. It is Father Junipero, broken in body and lame, tramping through the wilderness along the Pacific coast, laying the foundation of the California missions. It is Thomas Starr King, pouring out his eloquence and his life that California might be saved for the Union. It is the Wright brothers, standing for the principle of heavier than air machines, conducting experiment after experiment, and meeting with failure after failure, until at last the airplane arrives. It is Paderewski, standing fast by his dream of playing the piano in spite of all discouragement by experts that he would never play, until he becomes the great concert artist of his time. It is Clara Barton, following the soldiers in the Civil War, carrying her mission of mercy all over the world until the International and American Red Cross societies are established. Faith is the imaginative dedication of the whole person to the object of desire, saying: "Take my life. Take my moments and my days. I will swerve neither to the right nor to the left until these things be or until death overtakes me!"

> I will not cease from mental fight,
> Nor shall my sword sleep in my hand,
> Till we have built Jerusalem.

This, then, is the law—"According to your faith be it unto you." According to your understanding of and

obedience to the conditions under which faith works shall it be done unto you. Faith, like providence, is no respecter of persons. Faith is just as impartial in its working as electricity, as sunlight, or as the rain.

THE UNIVERSE IS ONE

My friends, I am well aware that this is a revolutionary point of view. Nonetheless, it is a hopeful one. The universe is one, and natural law reigns just as much in the spiritual as in the material realm. "According to your faith be it unto you." According to your faith and mine and the rest of us will it be in America and the world of tomorrow. According to your faith and mine and the rest of us in justice, good will and brotherhood, will justice, good will and brotherhood be. It is not a matter of sentiment, nor of blind, wishful thinking, but of creative, intelligent, consecrated and directed desire. This, I say, is the law!

With all the power at my command, I ask the question, "What is the nature of your faith in these important fields of human endeavor?" For if we have eyes to see and perception to understand, we shall discover that in every realm of human experience, in the affairs of states and nations, as well as in individual lives, "According to man's faith, it has always been done unto him. According to man's faith it will always be done unto him. According to our faith it is being done unto us now!"

The Presence and the Promises

By Jasper C. Massee

And he said, My presence shall go with thee, and I will give thee rest. Exodus 33:14.

And they shall call his name Immanuel; which is, being interpreted, God with us. Matthew 1:23.

THE central fact in the history of Israel as a nation was the fact of the presence of God. The consciousness of the nation was attuned to the living reality of his personal presence in their midst. It was his holy Person that provided the moral constitution of the national life. It was the holy presence of God that determined the moral character of their conduct in every possible human relationship. The nation was theocratic in character. God was its King. He occupied the throne, and literally lived among them, directing not alone the national life through its governmental agencies, but the personal life of its citizens. By the fact of the divine presence, everything in Israel's life was judged. Inhibitions and prohibitions accumulated from the consciousness of that presence. Such intimate matters as the use of money, the treatment of servants, the making of marriages, dealings with strangers, the payment of debts, the manner of worship, the topic of conversations, were determined by the daily, personal consciousness of God's presence.

His presence lent a thrilling tonic to the very atmosphere in which men lived. They were always on tiptoe with spiritual expectancy. Any moment a prophet might speak with God's voice, or a king decree his ordinances, or a priest find himself on behalf of the people in his presence. Every Israelitish maiden in the hour of her marriage was thrilled with the immortal expectancy of becoming the mother of the Messiah. Thus private, personal, public, political and religious life was ordered by the divine realism of the Tent of Meeting. That tent in the midst of the people daily wrote in capitals the fact of personality and of personal presence in Israel's history. The attitude of the people toward a personally present God was the determining fact.

Not only was that so, but it was designed to be so among God's people in all nations and all times, and it is designed to be so in the midst of his church and his kingdom, wherein dwell righteousness and peace and truth. Thus, one day someone asked the Lord Jesus what was the greatest commandment. To this he answered: The greatest of all commandments is, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul and with all thy strength." This then is to be the perpetual and supreme first consciousness of his people always, everywhere. God is now here. Let us walk before him and be perfect; for the mandate of his presence is: I am holy, be ye also holy.

Let me persuade you once again to give attention to the fact of the presence of God with you. For our God is not a non-resident deity. Nor is he an absentee landlord operating through imperfect agents, institutions or laws. He has not wound up the clock and gone off to leave it to run down or wear out, or to lose time. God is in our midst; he is now here. In him we live and move and have our being. In the Person of the Holy Spirit he abides with us and in us. Our very bodies become his temples, and our lives must be daily fashioned after the pattern of his presence.

I. A REVEALING PRESENCE

"The eyes of Jehovah are in every place, keeping watch." There are no secrets in his presence. There are frequent burnings of heart and searchings of soul. There are sometimes all but irresistible impulses toward the vain effort to hide from his presence. How often are we afraid because we realize our nakedness, as did that first guilty pair in the Garden! How often also are our futile schemes and plans robbed of their wisdom and glory by submission to the test of his holy presence! Thus Isaiah, in his vain search for an adequate spiritual dynamic to make his social gospel program effective, finds its utter futility. But suddenly he discovers himself in the presence of the King, high and lifted up, whose glory fills the earth and provides at once a rebuke for man's vain efforts and a promise of grace sufficient to accomplish that which is impossible to humanitarian and legislative movements on earth. There is no mirror for the human life comparable to the simple consciousness of God's presence.

You have perhaps heard the story of the college lad, the walls of whose room were filled with suggestive pictures, till, by the wisdom of his mother, that marvelous picture, Hoffman's "Boy Jesus," was placed among them. Suddenly, the incongruity of that association appeared, and one by one all the crass and carnal pictures

quickly disappeared and the room was dominated by that one sublime and glorious face.

I remember years ago preaching in a country schoolhouse. In the midst of the message I was led to visualize the presence of Christ walking between the rows of seats, stopping by each desk as he moved down the aisles, and looking with that divine and all-piercing gaze into the writings of each heart. A young girl who sat at one of those desks suddenly began to sob, bowing her head upon her arms in uncontrolled grief. She sobbed on through the service, and at the last tremblingly said: "As you spoke, Jesus came and stood by my desk, and suddenly I saw my heart as he must read it, and I saw it blotted and stained and unsightly with many sins. I could not but weep." So may he in his goodness search out your soul today, and by his presence reveal to you the faults that afflict you and limit you, those faults that make you ineffective and unhappy as a workman and insufficient as a witness for him. One miracle of mercy is that when by his presence he reveals you to yourself, he will reveal to you himself, and his self is the healing of your self when your heart opens to receive him.

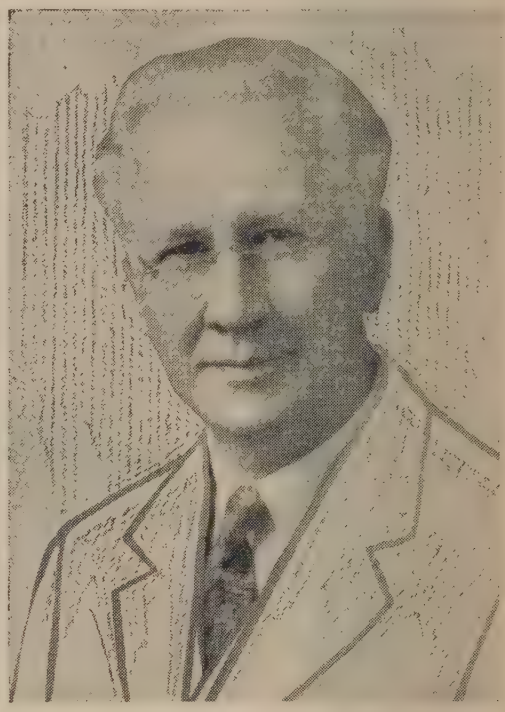
II. A REMINDING PRESENCE

But the presence of God is a reminding presence as well as a revealing presence. How often in the Old Testament scriptures does he command his people, "I am Jehovah thy God; walk thou before Me and be thou perfect." Thus, to Abraham, he calls himself El Shaddai, the God of all provision, from whom life itself flowed and who by his beneficent provision for life's need constantly reminded Abraham his friend of his presence with him in the wilderness, at the door of the tent, or on the way to Sodom.

To Jacob at Bethel, he suddenly brings a reminder of the divine estimate of his life and sets in judgment his associates and the poor, paltry, carnal plan of life to which he had consented. To Joseph, prisoner in Potiphar's house in Egypt, he provides the divine restraint against sin and leaves on record the purposeful cry of a youth in a foreign land, to become the challenge to every pure-minded lad under difficult circumstances. To the voice of the temptress Joseph replies, "How can I do this evil thing and sin against God!" Moses meets God in the burning bush in the backside of the wilderness, and is called out of his hiding and commissioned to a history-changing task. Joshua, facing the task which even Moses was not permitted to undertake, is encouraged of the Lord Jehovah to go forward in this confident assurance, "As I was with my servant Moses, so will I be with thee."

God has not left himself without witness among us. Every day he provides new evidences of his presence and of his mercies. The very heavens remind us of him, for they declare his glory. The shining glory of the sun by day, the chaste face of the moon by night, the twinkling stars, sending their radiance from illimitable distances, tell us of One whose word brought into being all things that are and who by his presence in all things holds the universe to its ordered way. Thus Paul declares that God gives fruitful seasons according to the promise that seedtime and harvest shall not fail. As the sparrows are fed, as the flowers are clothed, so even those of little faith should remind themselves that our Father knows what we have need of and has committed himself to a promise that not one of his shall fall. From the day when Noah, left alone in a depopulated world, till this hour, God has set his rainbow in the sky, a reminder that never again will he visit the whole world with a flood to destroy its peoples.

There is no gentler reminder of God's presence than to behold a rainbow shining in its sevenfold refracted glory of perfect light, even in the midst of the storm. Some years ago I happened to be in Keene, New Hampshire. It was September. On a Saturday afternoon, a friend drove me around that beautiful drive to the north of the city. As we turned back toward the city some



JASPER C. MASSEE

five miles away, we suddenly beheld a most perfect rainbow. To the west of us rain was falling, to the east of us the rainbow shone with its seven colors. One end of the rainbow rested in scintillating glory upon Mount Monadnock, fifteen miles away. The mountain itself was clothed in purple splendor. It was a royal sight. The rainbow arched its perfect bow above us in the heavens, and rested its other end in the cleanswept road just a quarter of a mile from us. Instinctively we stopped the car, stepped out upon the roadway, uncovered our heads, and worshiped. We found ourselves saying with whispered breath: "Holy, holy, holy, Lord God Almighty! Heaven and earth are full of Thee! Heaven and earth are praising Thee, Lord God of Hosts!" And what we had done, others had done, for up and down the roadway other cars had stopped and other pilgrims on life's way had stepped out into the presence of the Eternal.

Will you not let me remind you today that he is here, this all-seeing, all-searching, all-providing One? And

may I remind you too of the promise of the divine Master: "Lo, I am with you all the days, even to the end of the age." And he has left these promises to us all: "I will never leave you nor forsake you." "If any man serve me, let him follow me, and where I am there shall also my servant be: if any man serve me, him will my Father honor."

III. A GUIDING PRESENCE

In what is perhaps the most intimate and personal of the Psalms, God incorporates this promise to his people, "I will guide thee with mine eye upon thee." What comfort lies in that word! How many testing experiences of life we are enabled to bear because of its fulfillment! Through shadowed ways and dark experiences and hard conditions, just to know that his eye is upon us and that he cares as he watches over us!

My first experience on a transatlantic liner has quickened my heart with faith for a quarter of a century. I stood with the engineer of the old "Celtic," down in that small room from which he operated his engines to drive the ship across the seas. He told me that he had no means of knowing what was before him. Fifteen feet below the surface of the sea, he could only trust himself and his engines and his ship to the guidance of the man on the bridge who with chart and compass before him, and with glasses in hand, had a view of the trackless deep and knew the way through it. By one word of direction flashed to the man below, the whole great ship with its freightage of human life was guided by a safe way. So to us on life's rough sea there is a divine promise, "I will guide thee with mine eye." Life would be intolerable without that assurance.

One of my earliest remembered experiences is of an hour in which I stood in childish grief by the grave of my favorite sister. The silver-haired old pastor, standing there in an effort to comfort us who wept that day for our dead, told of a little lad who at the twilight hour one evening passed whistling into the gate of the cemetery and started through its shadows. A passing gentleman asked the lad if he was not afraid to go into the graveyard in the dark. With bright face he answered: "No, sir, for the light you see on the other side is in the window of my home, and the graveyard is my nearest way home." So, dear friends, any way is our nearest way home to the Father's house if he guides us in the way. Oh, who would mind the journey if the way leads home!

IV. A REWARDING PRESENCE

One day when Abraham was sorely pressed and perplexed, when life's tragic experiences gathered like a troop of hostile foes about him, when the curtains seemed to be about to lift upon inescapable tragedies and disasters, God suddenly whispered in his ear: "Abraham, I am thy exceeding great reward." When one remembers that for that whispered word Abraham had left home and land and friends, and had become a pilgrim toward a land the very location and the very name of which he did not know, only counting him faithful who had promised the reward of his presence, one can understand that in the promised reward of that divine presence, all compensations are embraced. There is plan for one's life, purpose behind one's labors, courage and strength for all duties, enabling under all burdens, adequate vision and inspiration for all aspirations, rest from all weariness, comfort in all sorrows, hope against every possible adversity, and the soaring wings of faith to scorn the miasmas of every lowland of doubt.

Said a father to his son about to leave home to venture out upon his own career: "Count me among your resources." It is thus God speaks to every child of faith. He is our Banner, our Counselor; he is to us the Strength that girds, the Wisdom that guides, the Comfort that sustains, the Strength that reinforces, the Power that by his enabling becomes omnipotent to dare and to do. Thus Ezekiel is bold to say on behalf of God to the family of Zadok: "And they shall have an inheritance: I am their inheritance, I am their possession." Even so has he recorded his promise to you and to me: "God is our refuge and our strength, our present help in every time of trouble." How often did I hear my old father pray in the stately dignity of that other and better day: "Thou art our frontward and our rearward, our sure support and our great sufficiency in every hour of need."

Beloved, while the promises of God are left and the love of God in Christ Jesus is shed abroad in our hearts, nothing is denied and life flows on in full, rich, deep currents of blessing and satisfaction and accomplishment.

"My presence shall go with thee, and I will give thee rest."

Observe Brotherhood Day

By Robert A. Ashworth

BROTHERHOOD DAY, which will be widely observed this year during the week of February 20-26, furnishes an occasion when members of all religious groups, however widely separated they may be in many beliefs that they cherish deeply, may emphasize the convictions and purposes in which they agree as loyal citizens of one country and members of the same local community.

If this habit of mutual consultation and of cooperation in the preservation of those ideals and liberties which all groups equally hold precious had prevailed in some other lands where oppression now rules, much of the history of the last few years would have been impossible.

It is not necessary that all should think alike on all subjects before they can cooperate in those realms where they already agree. Freedom of conscience is guaranteed by the American Constitution and there is room here for all religious ideas that are not inimical to the welfare of the nation. America is the richer for the variety of cultures which it includes. But in a day when not this or that religion is challenged in many parts of the world, but religion itself, there is need that all who believe in the Fatherhood of God and the brotherhood of man should unite to resist the floods of secularism, materialism and atheism that threaten the world.

All who seek to establish "the good society" can work together without compromise of any conviction or lessening of loyalty to the group to which they belong.

This is the spirit that animates the observance of Brotherhood day as sponsored by the National Conference of Jews and Christians.

Through a Glass Darkly

By Andreas Bard

If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good gifts to them that ask him? Matthew 7:11.

REASON failed to find the heart of God. It surely tried. It gave us systems and theories and cults and conclusions, but the riddle of the universe would not give way. "Philosophy," says Durant, "is left chill and alone, like a forsaken mother with the vitals gone from her and almost all her cupboards empty."

Christ was not a philosopher. He was the light of the world. He saw "with the direct glance of the soul's eye." He reflected truth as the sea reflects the sky. He lived a life of incomparable love and declared, "He that seeth me, seeth the Father." The argument was clear and convincing: "If ye then, being evil, know how to give good gifts, how much more your Father which is in heaven!"

There were, of course, many objections. There always are. Tennyson says all things can be proved and disproved. But even among those who bow reverently before the lowly Master, we hear the plaintive cry: "It is too good to be true."

Do we not live in a world of discords? Are not pain and death ever present with us? Consider the activities of nature. She knows no distinction between the beneficial and the harmful. Poison and nutrition, smiles and tears, birth and death are alike to her. She is neither merciful nor cruel. Christ himself admits this, when he says: "The rain falls on the just and the unjust."

How can this puzzling fact be harmonized with the Christian creed that God is good? It is generally conceded that the universe mirrors the Creator. "The heavens proclaim the glory of God and the firmament showeth his handiwork." But if nature proves the indifference of God, how can the gospel prove his love?

Is Nature a Blind Machine?

It would be rational to assume that human eyes do not look deep enough. How can our limited senses arrive at final conclusions? To a child a rag doll is a revelation and a rattle a thing to be adored. To the barbarian a poem of Homer is a tale told by an idiot. Still, we insist that his point of view cannot change a fact. To us nature may appear as a blind machine. But what appears and what is may be two things. A great agnostic used to say that, if he were God, he would make health contagious rather than disease. However, we find upon a closer investigation that good health is catching. Is not kindness contagious? Does not a smile cheer us? Will not love inspire us? Shakespeare at least believed this when he said:

> How far that little candle throws its beams!
> So shines a good deed in a naughty world!

The law of contagion works both ways. God had a reason for creating it. Others rail against the law of heredity. It seemed to prove the cruelty of God. But if you ask the man who grows oranges in California, or those who breed Holstein cattle, if they would annihilate the law of heredity, you would hear an emphatic "no." Heredity is their main reliance. It is also the hope of the human race.

We have dark moments in life and we have also luminous hours, when the soul is clairvoyant. At such a time, Carlyle exclaimed: "Beyond the soundings of science there is a deeper deep." Tyndall went even further. He said: "I have noticed during years of self-observation that it is not in hours of clearness and vigor that atheism commends itself to my mind; that in the hours of stronger and healthier thought it ever dissolves and disappears, as offering no solution of the mystery in which we dwell and of which we form part."

Andreas Bard

They who desire to find traces of God in nature at least do one thing. They should look at nature in all its phases. Is not man too a part of nature? Is not his head and heart the very culmination of all creative processes? "Only through man," says Ingersoll, "does nature take cognizance of the good, the true and the beautiful." Have we no right, then, to argue from the good and true and the beautiful in man to the good, the true and the beautiful in his Maker? If God made these qualities, will he not have them himself? A single leaf explains the forest. A drop of water explains the ocean. A spark explains the conflagration. The heart of man explains the heart of God. "If ye, being evil, know how to give good gifts, how much more your Father which is in heaven!"

It is reasonable to believe that greater than the glories of the Sistine Madonna is the brain of Raphael who turned a piece of canvas into inimitable beauty! It is certain that mightier than the Ninth Symphony is the

genius of Beethoven! Water cannot rise above its source. The creature cannot be more than the Creator. If ye, then, being evil, know how to give good gifts to your children, how much more your Father in heaven! He that made the eye, can he not see? He that made the ear, can he not hear? He that made the heart, can he not love?

Since time immemorial men have pursued two diverging roads to arrive at the soul of things. Some have analyzed the phenomena of nature and, by means of telescope or microscope, tried to enter into the innermost secrets of life. The results have been beneficial in many respects. Man has learned to apply the laws of God to his material needs and, through a forest of obstacles, mapped out the road to progress. But the riddle of the universe remained unsolved. Darwin admitted this when he said: "The origin of all things must remain a mystery." Goethe repeatedly said as much. Thomas Huxley confessed: "I, for one, must be satisfied to remain an agnostic." Well may we question whether things are what they appear to be. Tennyson doubted this. He declared:

The ear of man cannot hear and the eye of man cannot see,
But, if we could see the vision, were it not He?

This has caused us to look into our own mind and heart for a solution of this burning question. We have rightly reasoned that man, too, being a part of nature—aye, the most perfect part—must be included in any search for light. In the recesses of his soul he found fragments of intelligence, scattered there by the Creator. What is known to the scientific world as the law of syntony was spiritually applied by Kepler, when he exclaimed: "O God, I am thinking Thy thoughts after Thee." The fact that his intellect was able to grasp the intellectual purposes of the universe proved to him the relationship of man to his Maker. Like knows like.

TRUTH HAS UNIVERSAL WITNESS

But not all scientists agree in this kind of logic. Some great minds prefer to be called "agnostics." We might say that there is nothing in which all men concur. We even continue to differ in matters of the tariff or free coinage of silver. The Bible says distinctly that "spiritual things must be spiritually discerned." If religious truths were purely intellectual, it would be reserved for master minds. The humbler people would be excluded. In this sense Jesus thanked God that the gospel was revealed unto babes rather than to "the wise and prudent." Genius is the privilege of the few. Truth must have a universal witness. Wherever we find a soul which climbs toward the light like a flower to the sunbeam; wherever sincerity rules supreme and truth is honestly sought; wherever men long for God as the heart panting after the waterbrooks; wherever the mind rises above the incongruities of earth and creates harmony out of discords; wherever the hand of aspiration is reaching out for a nobler, purer and diviner life than is presented in the realm of brute force and selfishness—aye, among all races and in all climes, under the Southern Cross or under the Northern Lights, you will find those chosen spirits who, having been true to the inner voice, have learned to rise from their own nobler selves to the Source of these inspirations. "If ye being evil, know how to give good gifts, how much more your Father in heaven!"

It is clear that a man capable only of loving himself, whose sordid interests have never risen above the instincts of the brute, raising himself by crushing others—I say, it is clear that such a man will sneer at the mere suggestion of a loving God. There is nothing in his personal experience which has made the idea of self-sacrifice intelligible to him.

AS A MAN LIVES, SO HE THINKS

Different is the point of view of a Schweitzer, a Kagawa, a Father Damien, who, having laid down their lives in the service of the humble, find nothing more rational than belief in the love of God. As a man thinketh, so is he, we are told. It is also true that as a man lives, so he thinks. No mother, patiently waiting for the return of her wandering boy, will doubt that God is a Father watching for the homecoming of the Prodigal Son. "If ye being evil do good to your children, how much more your Father in heaven!"

Ye can read old Nature's book that's writ in rock and stones,
Ye can see her throbbing vitals and her mighty rock o' bones,
But the soul of her—the living God a little child may know,
No lens or rule of Ciperin can ever hope to know.
There's a part of God's creation very handy to yer view,
All the truth of life is in it, an' remember, Bill, 'tis you
And after all yer science ye must look up in yer mind,
An' learn its own astronomy, the star of truth to find!

Is there a vast spiritual existence pervading the universe, even as there is a vast existence of matter pervading it—a spirit which, as a great German author tells us, sleeps in the stone, dreams in the animals, awakes in man? Does the soul of man arise from the one—this universal spirit—as man's body arises from the other—the universal matter? Do they both in like manner return to their sources? If so, we can interpret human existence.

Brotherhood

THE crest and crowning of all good,
Life's final star is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth,
Will send new light on every face,
A kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood—make way for Man.

EDWIN MARKHAM.

The Measure of Goodness

By B. Z. Stambaugh

Lovingkindness . . . seeketh not its own; is not to be provoked; taketh no account of evil. I Corinthians 13:5.

SOMEONE, I suppose, had wronged Simon Peter. We do not know who it was. Maybe it was one of the other disciples. Whoever it was, he had not only done the wrong once. He had repeated it several times. Simon had held himself in check. He had made allowances. He had forgiven this person again and again. It had not been easy, for Simon was a fiery, excitable man. It had been a hard struggle for him to keep his self-control. At last he had felt that the limit had been reached. He was exasperated beyond measure. He felt that he had stood all that could be expected—even of a follower of Jesus. He felt, as a matter of fact, that he had already done so well that a bit of praise was due him.

So, with a rather virtuous air, I think, he went to Jesus and said, "Master, how oft shall my brother sin against me and I forgive him, till seven times?" That was being pretty generous. That was going far beyond the requirements of the Levitical law.

But Jesus surprised him—and disappointed him. Although I think our Lord was secretly applauding Simon's evident progress in the right direction, he did not commend his generosity. Instead, he said, "I say not unto thee, 'till seven times,' but until seventy times seven."

That was a perfectly preposterous answer, as Jesus intended it to be. It was the equivalent of saying, "Forgive him always, and forever. There must be no limit." Simon Peter, like most of us, wanted a code to go by. Jesus gave him, instead, an ideal.

GOODNESS AND JUSTICE

The great apostle, St. Paul, who penetrated the mind of Jesus more accurately than any of those who had followed him in his days on earth, puts it splendidly in the famous thirteenth chapter of his first epistle to the Corinthians: "Love seeketh not its own; is not to be provoked; taketh no account of evil." Or, in modern terms, he says: "True Christianity does not stand on its own rights, cannot be stirred to hatred, never counts up grievances."

Goodness and justice are not the same. A common fallacy with many Christians is that of thinking that they *are* the same.

You can measure justice. It is a convenient way of attaining self-satisfaction. You can figure out pretty definitely the justice or injustice of a given set of circumstances. You can come to the limit of what you can justly be expected to put up with, and you can feel a glow of virtue when you have turned on someone and settled his hash according to balanced justice. You feel that you have given him his deserts.

But the goodness of God, the goodness that we see in Jesus, is not like that. It does not protest its own rights. It does not hold grudges. It does not count up grievances. Goodness is not justice.

Neither is goodness the keeping of a moral code. Jesus told about two men who went up into the temple to pray. One was a good churchman, and the other was a racketeer. One was a Pharisee, and the other was a publican, a tax gatherer. (And tax-gathering for the Roman empire was the greatest "racket" of the ancient world.) The Pharisee's prayer consisted mainly of an itemized statement of his virtuous habits and his good deeds. He counted up his merit points according to the standard of the law. He believed that he had fulfilled the requirements and was, therefore, entitled to divine recognition. The publican had no illusions

B. Z. Stambaugh

about himself. We do not know what had moved him to come to the temple. But he was facing frankly the fact that he was a miserable sinner, a dirty wretch. He laid no claim to divine favor. He just confessed his sins and prayed for mercy. He wanted to be different, and believed that divine favor would help him. Jesus said that this man went down to his house justified, rather than the other. He had met the most important requirement of all—humility and repentance.

GOODNESS IS NOT MORALITY

At another time Jesus told of a man in the grape-harvest season, who went out early one morning to find men to work in his vineyard. He found a group who were willing to work for him if the wages were satisfactory. So he set them a wage, and they went to work. He soon saw, however, that they were not going to complete the harvest in time, that the fruit would be rotting on the vines before the day was over. So he

went into the marketplace again, and found a number of unemployed men. He asked them if they would work for him, and they went with one accord into the vineyard. Still later, he found other men who were willing to work without knowing how much they would be paid, who trusted him to do the right thing by them.

When the day was ended and the grapes were all in the wine-vats, he paid off the men, and paid them all the same. But the first group began to complain. They were paid according to the agreement, but they said it was not fair, since they had worked so much longer than the others. Then their employer explained that this was just his way of showing appreciation to those who had not exacted a specific sum. They had been generous with him, and he wanted to be generous with them.

You remember the Parable of the Judgment. God says to the blessed, "I was an-hungered and ye gave me meat. I was thirsty and ye gave me drink. I was naked and ye clothed me—sick, and in prison, and ye came unto me." And they said, "Lord, when saw we thee an-hungered and fed thee, or thirsty and gave thee drink? . . ." This is such an amazing thing that nearly everybody overlooks it. They were quite unconscious of their merit. They hadn't been thinking about any moral code. But they had found the answer to our question. Goodness is not justice. Goodness is not morality. Then what is it?

A LOVING SPIRIT THE KEY

Goodness is lovingkindness and generosity and neighborliness. These people had not done good deeds in order to find favor with God, but in order to help people. They had not been trying to save their souls, but to serve their fellows. They had not gone through life with one eye on God and the other on the tasks that might please him. Genuine goodness is not the performance of pious duties, but the natural expression of a loving spirit. It is what you are, not what you take pains to do, that counts.

Jesus suffered a great deal of injustice, but we never once find him complaining about it. How we do complain! Many people come to their parish priest to confess, not their own, but their neighbor's sins. On his way to the cross Jesus met people who were sorry for him. But he said, "Weep not for me, but for yourselves and your children." It was the social order that needed commiseration, nor its victim. On the cross itself he made no demand for the vindication of his innocence—no appeal for release. He was wholly concerned about others, for the welfare of his blessed Mother and for those who had crucified him. "Father, forgive them, for they know not what they do."

He said one day: "Be ye, therefore, perfect, even as Your Father which is in heaven is perfect." That was a commandment. Now we have no canon law in the church to enforce that command. We have laws to enforce most of the decalogue—which Jesus seldom mentioned—but none for that. Well, I think he would prefer it to be left that way. I think he would prefer fewer canon laws, anyhow.

But do you suppose Jesus really meant that to be a command? Did he think we would never go wrong—that we would make no mistakes? No, he knew us too well. But he does expect us to cultivate always and forever this perfection of good will and lovingkindness, which is the really important thing in the character of God.

THE UNITED STATES, under its democratic Constitution, is one, but it is not an enforced one of religion or culture. Its glory is that in these respects it is many—*E Pluribus Unum.*

FRANK KINGDON.

A Pastoral Prayer

BY JONAH B. WISE

OUR God and Father, as we face the light of common day, and are warmed by the sun and cooled by the wind, we realize that that which Thou hast ordained as Thy creation is the portion of every living creature that walks upon the earth. Thou dost through Thy creation give light and warmth to all, and Thy creation dost touch every living being with equal vigor and with equal kindness. Who are we Thy humble creatures that we deny to one another the right to share and share alike in those small graces which constitute our own lives?

In a moment of consecration I may well ask myself, "Am I my brother's keeper?" My answer if I do respond with prayer is that there are many things which I can, if I have justice and mercy in my heart, keep and preserve for him so that he shall be able more honorably and more happily to walk upon this earth. I keep his heritage.

I therefore pray that I shall not presume to deny to anyone because of his color or his creed, his race or nation, any of the gifts which I have at my disposal: my courtesy, my consideration and my kindness—any more than I would ask God's rain to fall upon one land and not upon another, or his sun to give light in one place and leave another in darkness. In time I shall know what it means to be commanded, "Thou shalt love thy neighbor as thyself." I shall know that it is a great trust of which I am capable, that no other creature has been asked to do that thing, and that when I achieve it I shall have become a man, and shall at last be as one who walks with God.

I ask God to forgive my weaknesses, and to grant me strength so that I may indeed be my brother's keeper, and that I may be worthy of His command which tells me that I of all His creatures on the face of the earth am qualified and am asked to love my neighbor as myself. I pray that I be worthy of God's trust in me and capable of a real faith in Him. Amen.

A Better Trained Protestant Ministry

By Carlos G. Fuller

A FRIEND of mine recently said that when he entered the ministry he spent 85 per cent of his time doing things for which the theological seminary had given him no training and 15 per cent of his time doing things for which the seminary had given him some training. My friend may not have had an exact measuring rod by which he arrived at this precise division of his time. But even though his percentages were not determined by statistical procedure which is beyond dispute, the situation he stated with unquestioned earnestness of voice and spirit describes a personal experience which is very widespread among the Protestant clergy.

Even the best of the theological institutions do not adequately fit men for the work of the Protestant ministry, as the churches are now organized. Either the churches are organized on the wrong basis, or the training received by men who are going to be ministers of those churches is inadequate and should be revised.

The Ministry and Life's Chief Problem

The work of the Christian ministry is largely a matter of human relations, dealing with the problem: how to live. If the training of theological institutions could be brought to a focus under that heading—how to live in human relations—a guiding principle would be provided around which to unify thought and experience. But the continued diversification of subjects essential to meet the needs of modern life is a weakening process as it is now carried on, because there is no focus into which the different parts of the curriculum are gathered in a unified relationship. Consequently, the impact of an increasingly diversified curriculum is bewildering. And since there is no synthesis by which the elements of knowledge and information are unified, the student often finds that growing knowledge, instead of making him a stronger man, with a supreme, controlling self, maturing in skill, wisdom, poise, conviction and ability to think and act with social usefulness in human affairs, makes him rather a personality of many selves, each coming into conflict with the other.

Yet, in building a curriculum, the theological institution should make it its business to do what needs to be done to fit men for their actual tasks.

● *Training of Body And Mind*

Take, first, the care of the body. The work of the pastorate is full of emotion-draining experiences. A sound body, guided by wise health habits, is an essential instrument for a useful ministry. Let me suggest, therefore, a health counselor for all theological institutions. He should be competent to advise concerning both the physical and mental factors of health. He should be a member of the faculty, giving courses on building health habits, to serve the student in his own personal life, and to fit him for practical service in his ministry. Such courses, built on an experimental basis, could guide in the formation of habits pertaining to rest, exercise, balanced eating and the detailed care of the body, mentally and physically. For all these

Carlos G. Fuller

have a larger bearing upon religious outlook and energetic living than theological institutions ordinarily recognize.

Consider, also, the training of the mind. To come to a theological institution with a college degree does not guarantee that the possessor has the best of mental habits. Yet students need to build mental habits in the gathering, weighing, interpreting and applying of facts and experiences. They want a method in the *use* of the mind, which will enable life experiences to be handled most successfully. Too often, however, the teaching emphasis is upon the content of the mind, with too little emphasis upon its use. The teacher assumes that the acquisition of knowledge will inevitably lead to its effective use. But human experience indicates that information and knowledge cling permanently to the mind where they are rooted in a vital life interest. And since good habits are formed by the wise selection of practiced experiences, intellectual indigestion may easily result where students hear many lectures with too little opportunity for working out what they mean. Therefore trial experiences should be included in the curriculum, to permit the selection and practice of ways of living most likely to fit the student for the work he will be called upon to do. In the hands of the craftsman, the lecture is a rich and inspiring thing. But craftsmen are few while lectures are many. Fewer and better lectures are needed.

● *Importance of Field Work*

While institutions do try to give practical training in life experiences through what is called field work in churches, this service could be greatly enriched by a revision of the curriculum for the third or senior year. For example, let the first semester of the final year be devoted entirely to field work. Let the student have one major project and carry it through in experimental fashion, recording carefully the problems arising in the project, methods he used to meet them, and a careful tabulation of the results and conclusions. This record, together with the student's best evaluation of it, would be submitted by him to obtain the necessary credit which would have accrued if he had followed the customary procedure of taking courses. Supplement these records by reports of his field work supervisor.

No attendance upon classes should be required for this semester, with the one possible exception of a field work seminar.

The last semester should be entirely free from field work, and the classroom schedule light. There should be much time for reading and reflection. Since the student will soon assume an active pastorate, he should have time to estimate carefully for himself what he sees the work of the ministry to be, and how he will order his life and personal resources to meet that task. By such a revision of the last year of a student's work, the theological institution could double the effectiveness of its service.

● *Effective Use of Language*

Futhermore, the full expression of a man's powers will depend, to a large extent, upon his command of language. Fleeting ideas in the mind have little chance for enduring influence until they are captured and confined in clear and unmistakable language. The student should learn as untiring a zeal in building daily habits in the preparation of the written and spoken word, as a

Kreisler has developed in preparing for a concert, or as a Lindbergh has developed in preparing for a flight.

Theological institutions should make it possible for their students to spend far more time in the study of choice passages of writing, analyzing their secret of power. They should have on their faculty at least one member who gives his whole time to such courses.

● *Development of the Voice*

More attention should also be given to the development of the voice. The voice of the minister is one of his chief instruments in the exercise of the ministry. There is the conversation of personal interview. There is the talk of the pulpit and lecture platform. The Scripture is to be read, with all its latent dramatic possibilities awaiting the human voice to quicken it into life. There are public prayers to be uttered, fraught with unique possibilities of influence in bringing human hearts into communion with God. The human voice is one of God's greatest gifts to human life—and one of the most neglected.

Some people will say that facts alone are their own justification. The manner of the utterance is held to be secondary. But in a Kreisler we want not only the finest technique, we want feeling. If he plays with the finest technique and no feeling, he leaves us cold, because we are aware that he has not made the best use of his violin as an instrument by which to sway the emotions and elevate the spirit.

● *Making Truth Live by Eloquent Expression*

The schools have laid a just emphasis upon the mind, and they should go even further. But emphasis upon the intellect has brought about discrimination against the instrument of communication, the voice. The thing to be communicated has become everything. This is one reason why the academic world seems sterile and uninviting to a great body of mankind. In truth, a narrow emphasis upon the intellect is a genuine sterility. It is a concentration upon one element of man to the exclusion of the whole man. Many a keen-minded man is cut off from the outer world because he has failed to master living language and disregarded voice development. The possession of truth is not enough. If truth is beauty, as Keats said, it deserves to be clothed in all the beauty language can give it. It deserves to be uttered as though it were *living* truth.

● *Lessons from the Street Corner Speaker*

The strict academic mind looks with ill-concealed disdain upon the street corner speaker, throbbing with life and pulsating with emotion. He thinks the speaker is sounding brass and tinkling cymbal, as he plays upon the feelings of the crowd. Drawing back further into his philosophic shell, intellectual superiority grows apace. But all is not hot air on the street corner. There is also fresh air. There is entertainment. There is humor. There is life. Often there are ideas uttered with the passion of conviction. The street corner speaker has a lesson for the passionless mind, withdrawn into an intellectual retreat where humor has died, and ordinary people have little value.

Of course, there are dangers in the spoken word. A demagogue may inflame a crowd to riot, or a nation to war. But, if this is food for the crowd, why are they so hungry that they devour prejudice and passion with such haste? Has the food of truth been denied the crowd? Or has it been given to them in unpalatable form? Those who love truth enough to pursue it with untiring zeal will never take their just place in life until they learn to clothe truth with the compelling beauty which chaste language and high eloquence can give it. Even the best of theological institutions, with the ablest preachers upon their faculties, do not bring out to the full the latent voice possibilities of their students.

● *The Minister's Inner Life*

Then, there is the preparation of the spirit. The internal, secret life of the minister is basic to everything else. The hidden motives, the consuming ambition of his life will be the guiding factor in the service he renders. Here, at the altar of his heart, he needs the richest wisdom, in building consistent habits for the nurture of his spiritual life. A way should be found to make available a larger amount of the hard won experience of the leaders of our religious institutions for the guidance of the students. For the minister will meet experiences which will test his patience, try his endurance, test his faith. Habitual and unceasing preparation of the inner spirit is his great safeguard if, when the winds blow, his spiritual house is to stand.

Professors should be frank in telling their students the unpleasant experiences they may meet, as well as of the rewarding experiences. The better prepared a man to face life experiences with a disciplined mind and controlled spirit, the more useful will be his service. Instead of such preparation, too much of the curriculum deals with material of a selective and exclusive academic interest, rich in power to provide intellectual speculation, but with limited value to meet day by day human needs, where most people are really living.

Two Poems on Abraham Lincoln

By Thomas Curtis Clark

Lincoln, the Friend

A MAN of mighty fame was he,
Of stalwart purpose none could bend,
But through the years that are to be
He shall be known as—Friend.

He was a statesman, leal to right,
A patriot without a peer—
And in those eyes there glowed the light
Of friendship, staunch, sincere.

A hero was he of the mold
Of Moses and his prophet clan;
But this the bravest tale e'er told—
Our Lincoln's love for man.

Speak highly of his wisdom, power;
On his wide fame your proud words spend;
But in this clouded travail-hour
Hail Lincoln, mankind's Friend.

How Shall We Honor Lincoln?

HOW shall we honor Lincoln? Shall we sing
His splendid fame, and build fair shrines of stone
To tell our children of our chosen King?
Yes, let us build these shrines, and thus atone
For all the scorn and hate his people gave;
And let us lay his Highway to the sea,
To serve the Nation which he came to save;
And let us speak of him continually.

So honor him! But all is vain display
If we forget the work that he began:
To end all slavery, to find a way
To life and happiness for every man.

Still Lincoln speaks: *O set my people free*
From chains of gold, from greed-born tyranny!

WHO'S WHO in THIS ISSUE

REV. EVERETT R. CLINCHY *has been* director of the National Conference of Jews and Christians since 1928, and was a secretary of the Federal Council of Churches from 1928 to 1933. He received his education at Wesleyan University, Lafayette College, Union Seminary, Columbia, Yale and Drew. He held pastorates at Fairmount, N. J. and Middleton, Conn.

Rabbi SAMUEL M. GUP *graduated at the* University of Cincinnati, and was awarded an A.M. degree by that school. He pursued postgraduate study at the University of Chicago divinity school and at Brown University. He was ordained at the Hebrew Union College in 1918. Following a pastorate in Providence, R. I., he was called to the Bryden Road Temple, Columbus, O., where he now ministers. He is an officer of the Central Conference of American Rabbis.

Since 1910 Rev. CLYDE MCGEE has ministered at the Bethany Union Church, Chicago—the oldest union church west of the Alleghenies. Mr. McGee came to Chicago from First Congregational Church, Clinton, Wis.

Born in England, Rev. HORACE WESTWOOD came to America as a young man. He studied at Garrett Biblical Institute, Meadville Theological School, University of Chicago divinity school and the University of Wisconsin. He entered the Methodist ministry at 20, and four years later became minister of a Unitarian church in Youngstown, O. Later pastorates were in Winnipeg, Can., and Toledo, O. In 1927 he became National Mission preacher for the Unitarian Laymen's League and during this period was also minister at large for the Universalist General Convention. Since 1934 he has been pastor of First Unitarian Church, Berkeley, Cal., and he has served also on the staff of the Pacific Unitarian School for the Ministry.

During his career as a Baptist minister, Rev. JASPER C. MASSEE held pastorates at Lancaster, Ky., Mansfield, O., Raleigh, N. C., Chattanooga, Tenn., Dayton, O., and at the Baptist Temple, Brooklyn. In 1922 he went to Tremont Temple, Boston, and ministered there for several years. He now has his home in Atlanta, Ga., and spends most of his time in evangelistic work.

Born in Germany, Rev. ANDREAS BARD came to America in 1890, and was ordained in the Lutheran Church four years later, having graduated from Wartburg Theological Seminary in 1903. His early pastorates were in Ellensburg and Walla Walla, Wash. Since 1910 he has ministered at St. Mark's Church in Kansas City, Mo.

Reared in a Methodist parsonage, Rev. B. Z. STAMBAUGH attended the school of theology at Boston University for three years, and was pastor of two Congregational churches in Massachusetts from 1916 to 1920. He studied for orders in the Protestant Episcopal Church while serving as assistant at St. Paul's Cathedral, Detroit, and was rector of Christ Church, Adrian, Mich., for four years. Since 1926 he has led the activities of the Church of Our Savior, Akron, O.

Dr. JONAH B. WISE *is rabbi of Central* Synagogue, New York City.

Rev. CARLOS G. FULLER *is minister of* the Featherbed Lane Presbyterian Church, New York City.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

FRANK FITT, Grosse Point Memorial, Grosse Point Farms, Mich. "The Mission of Change." Psalm 55:19—"Because they have no changes, therefore they fear not God."

HERBERT B. HUDNUT, Presbyterian, Bellevue, Pa. "Old Thoughts for New Days." Phil. 1:21—"For me to live is Christ."

WILLIAM W. SAWIN, Calvary Baptist, Schenectady, N. Y. "The Fraternity of Sonship." Rom. 8:14—"As many as are led by the Spirit of God, these are the sons of God."

FRED H. DAWSON, First Presbyterian, Belleville, Kan. "Spiritual Malnutrition." Matt. 4:4—"Man shall not live by bread alone."

FOR YOUR SERMON AND TEXT

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Title of Sermon

.....
Text used (write out the text)

.....
Name of minister

.....
Name of church

.....
Address

WILLIAM H. BODDY, Westminster Presbyterian, Minneapolis, Minn. "One Bundle of Life." 1 Sam. 25:29—"The soul (of my lord) shall be bound in the bundle of life with the Lord thy God."

G. MERRILL LENOX, Judson Memorial, Minneapolis, Minn. "The Creed and the Deed." Matt. 5:47—"What do ye more than others?"

KYLE HASELDEN, Warburton Avenue Baptist, Yonkers, N. Y. "The Subtleties of Sin." 2 Cor. 11:14—"And no marvel; for Satan himself is transformed into an angel of light."

PAUL SCHERER, Lutheran Church of the Holy Trinity, New York. "The Third Mile." Gal. 6:9—"Let us not be weary in well-doing: for in due time we shall reap, if we faint not."

J. W. HUTCHINSON, Congregational, West Suffield, Conn. "Sentenced Unto Life." Mark 10:21—Sell what thou hast . . . and come follow me."

W. NELSON WINTER, Calvary Evangelical, Baltimore, Md. "Obscure Work." Hag. 1:8—"Go up to the mountains and bring wood."

HAROLD B. BOUGHEY, Methodist, Trevose, Pa. "Alibi Addicts." Luke 14:18—"And they all with one consent began to make excuse."

THE EDITOR'S PAGE

The Event of the Month

THE United States is now well launched upon a new international policy, one that causes forebodings as to our future peace. The new policy is not an avowed one, but it seems clearly implied in the specific measures taken by the administration and by the billion dollar naval expansion legislation asked for. It is a policy that extends our responsibility beyond the defense of our own shores to the maintenance of what Secretary Hull calls "the orderly processes of international relationships." The dispatch of three American cruisers to participate in the ceremonies in connection with the opening of the British naval base at Singapore, has caused serious questioning in Congress and out as to whether there exists some understanding with Great Britain to initiate a blockade of Japan extending from Singapore to Hawaii, with perhaps a patrol at the Panama Canal, thus providing an effectual "quarantine" of Japan, in accordance with Mr. Roosevelt's conception of our duty as stated in his Chicago address last September. Such a blockade and such a war policy could be carried on without a declaration of war by Congress, thus illustrating how fallacious the Ludlow amendment for a popular vote on "a declaration of war" would have been had that amendment been passed by Congress. How much the President's demand for naval building, including two 35,000-ton battleships, is actuated by the need of creating employment and satisfying big industry with big orders is a speculative question, but in view of the failure of the New Deal policies to create recovery, it is difficult not to reflect upon such a possible motivation.

A New Foreign Policy

The Book of the Month

WHAT IS A LIVING CHURCH? *by J. S. Whale. Harper & Brothers, 90 cents.*

THIS little book, by the Principal of Cheshunt College, Cambridge, is put out by arrangement with the International Missionary Council and it carries a Foreword by William Paton, secretary of that organization, in which he describes it as a missionary book. Therein lies its special significance, for no other book like this was ever described by the word "missionary" before. It is a theological book about the Christian church. It has little to do with the mission field. But the author says that he is looking at the church universal in the mirror of the missionary enterprise. He sees what kind of church we must have if the missionary enterprise is to endure and to find justification in Christian eyes. It must be a *living* church. By this Principal Whale means that the church is a living concrete fellowship. It is a worldwide fellowship, a believing fellowship, a worshiping fellowship, a witnessing fellowship, a fellowship in action, and a fellowship in sanctification. Taste this quotation as a sample: "A Christian congregation is not a school of people assenting to correct doctrine, though Christianity obviously involves doctrine; primarily it is a company of believers whose belief finds its living experience in corporate worship. Worship is the only sufficient evidence of living religion. To have a God, said Luther, is to pray." Sitting opposite me at table in Edinburgh last summer, Dr. Whale remarked in conversation that our theological seminaries have been turning out ministers who do not know what the gospel is! That remark was as penetrating as it was startling. I am inclined to agree with it. This little book is a sketch of its author's conception of the gospel which is coming alive in our time.

A Thought for the Month

THE Western world was never so chaotic! Our best minds, our most competent leaders, share the mood of the average man—all are confused. The stabilities of life have been broken up. The old securities are in solution. State, church, family, education, economic order, all are undergoing radical change. No man can say whether things are moving toward a better world or toward world catastrophe. We are caught in the grip of superhuman or subhuman forces with which human intelligence is unable to cope. There is a mighty upsurge of the primitive, the pre-civilized, passions of mankind. These do not submit to rational control. Science has given us more knowledge than we are able to bear. The effect is dazzling, blinding to our eyes. The nations have lost their way. The economic order has lost its way. The family has lost its way. The soul of man has lost its way. So long as there were some stabilities which could be presupposed, we could have a sense of anchorage. But now our anchors drag—they do not take hold, and mankind is adrift, blown by elemental winds. It is a moment of great difficulty for faith. What is a Christian to do? Once he had an economic panacea, or a political panacea, or a social panacea. But today all his prescriptions for the cure of the world are mixed with misgiving and with a large ingredient of despair. Two things I suggest for the Christian. First, he must not give up hope. He must, if he is a Christian, believe that there is some order in the chaos, albeit he is unable to discern it. Secondly, every Christian should magnify the fellowship which he shares with other Christians in the Christian church. It is my conviction that the world's disintegration is due primarily to the church's disintegration. The secret of world recovery will be discovered in the reintegration of the Christian community. It is a time for Christians to draw together in a warmth of fellowship and loyalty which they have not known hitherto, for it is in such a community of faith that we may expect the salvation of God to be revealed.

The Christian in a World of Chaos

Charles Clayton Morrison

Now is the time to prepare for a fruitful LENT!

Here are seven important books which will bring both information and illumination.

World Chaos or World Christianity
BY HENRY SMITH LEIPER

This Lenten season is going to be different from all previous Lenten seasons. The great message that went out to the world from the Oxford and Edinburgh Conferences will cast light on all discussions. That message in that *the Christian church must save civilization from destruction.* Every minister must know the "findings" of the conferences. Here is the whole story in an inexpensive book. Comprehensive and readable.

$1.50

Meditations on the Cross
BY TOYOHIKO KAGAWA

On the dark background of the war in the Orient shines the Gospel of Toyohiko Kagawa, which is the Gospel of Christ vividly set forth for these times. With Kagawa the Cross is at the center of religion. His message has never seemed more relevant and important than in the year 1938.

$1.50

A Reasonable Faith
BY RUSSELL H. CLINCHY

Here are sermons and addresses on the outstanding themes of religion that have actually been given before modern audiences. Wise pastors will base their Lenten sermons on these chapters of Dr. Clinchy's book. Some chapter titles: The Order of Things; A Guide for Seekers; Death—the Termination or Fulfillment of Life; The Use of Prayer; The Divine Society of the Church.

$1.00

The Daily Altar
BY WILLETT AND MORRISON

During the pre-Lenten season, ministers will be preaching on the devotional life, and will call attention to the need for the regular use of a guidebook of devotion. Here is the book that has been placed in the homes of many hundreds of churches—through the advice of alert pastors.

Cloth $1. Leather $2.50

100 Poems of Immortality
COMPILED BY THOMAS CURTIS CLARK

These testimonies of the poets to the truth of immortality will add luster to any man's preaching during the Lenten season. $1.25

Christian Hope for World Society
BY JOHN T. McNEILL

Halford E. Luccock calls attention to the fact that here is a book of *hope.* Prof. McNeill reveals the silver strand of faith and hope that has illuminated the history of the church from Augustine's "City of God" down to the present. A book of solid information and of assurance to modern Christians.

$2.50

You Can Find God
BY EDWARD SHILLITO

Says Charles Clayton Morrison: "I know what you will do with this book if it falls into your hands: You will read it with spiritual delight and you will lay it on a shelf near your desk. When your own thoughts grow thin you will pick it up for a moment or two, and then turn back to your work, your mind and heart glowing with new insight." $1.50

And here is the one book which will prepare you for Brotherhood Day:

The American Way
EDITED BY NEWTON D. BAKER, CARLTON J. H. HAYES AND ROGER W. STRAUS

This "study of human relations among Protestants, Catholics and Jews" presents the eloquent wisdom on the theme of human brotherhood of such leaders as Newton D. Baker, Carlton J. H. Hayes of Columbia, Roger Straus, Robert Russell Wicks and many others. Chapters on: Human Relations—Lessons from Other Lands; Human Relations and the State; Human Relations and Social Progress, etc. $1.25

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